

Home Mission Herald.

OUR MOTTO, "NORTH AMERICA FOR CHRIST."

VOL. XLII

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No. 5.

Home Mission Herald.

NEW YORK, MAY, 1874.

ALL communications for the American Baptist Home Mission Society should be sent to the American Baptist Home Mission Rooms, No. 150 NASSAU STREET, NEW YORK CITY.

Address,
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Rev. JAMES B. SIMMONS, } Corresponding Secretaries.
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No. 150 NASSAU STREET, NEW YORK.

Wayland Seminary, Washington, D. C.

THE work on the inside of the new Wayland building is progressing. We hope all the friends who attend the anniversaries will visit both the school on "I" street, above Nineteenth street, and the new edifice on Meridian Hill. See picture.

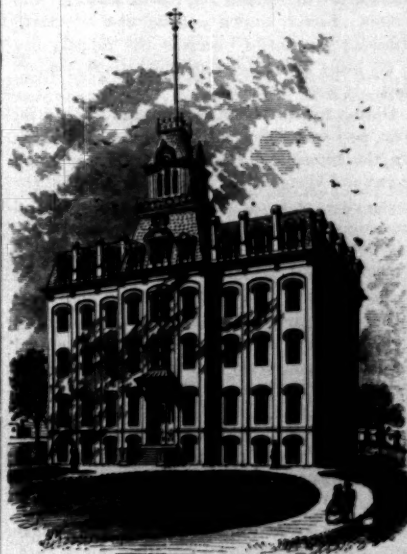
The pleasures of the May anniversaries will be greatly enhanced by the opportunity which will be afforded to many of our contributors of witnessing with their own eyes something of the work which the Society is doing in these freedmen schools. Professors King and Storum will take pleasure in welcoming the friends; so, also, will the undersigned,

J. B. S., Cor. Sec'y.

The New Wayland Building.

"It oftentimes happens that some flaw in material, or construction, renders a public building a nuisance to the neighborhood, and a shame to the architect. The owners know that to work on it as it is, will only result in a botch. So they have to commence with the lowest stones, and do the entire work over again."

It is no part of our plan that this shall happen with our Freedmen School-buildings. We have heard one person say that we have made them too good. This is wholly a mistaken view. The Board aim for durability, strength, convenience, and good taste. Less than this would be to waste the Lord's money! Such waste the Home Mission Board aim always to avoid. Not a dollar has gone into the new Wayland building except as designated by the donor. By our careful management, this building has cost about \$5,000 less than the contractor's estimate.—J. B. S.



WAYLAND SEMINARY, WASHINGTON, D. C.

A Freedman Student's Vacation.

"DEAR BRO. SIMMONS:—My stay in Newton was pleasant. Brother George Thomas Taylor is a deacon of that church, and is a good and earnest Christian. He has no children, but was as anxious as though all of the children belonged to him. He would go about and hunt those that had no mother nor father, and if he could induce them to come to school, he would pay their tuition, and even those whose parents were too poor to send them to school, inasmuch that he was willing to pay from \$8 to \$10 per month for scholars. The room I lived in while I was there cost him \$2.50 per month. When I started away he presented to me \$20, saying, 'If God should spare your life, please come unto us again at your next vacation.' It was painful to me to see my scholars and others weeping on my departure from them; yet I was obliged to come to school. I invited some licensed preachers to come to this Theological school. One is here, and doing well. The others I think will be here soon. I taught a school of sixty-three scholars last vacation, and was instrumental in the hands of God of thirteen of

them being saved, or professing to know the Lord. The Sabbath-school was also good and flourishing. There were children that walked seven, eight and nine miles to hear me sing and teach the Bible. The white people manifested a deep interest in the progress of the colored people after several cordial invitations by me. They visit our schools and churches often.

"Yours truly, etc.,

"EMANUEL LOVE."

NOTE.—Bro. Emanuel Love is a freedman student, selected and partly sustained at our school in Augusta by Rev. Dra Winkler and Sumner, of Marion, Ala. We wish all the Baptist ministers in the South would do as they are doing in this matter.—J. B. S.

Missionary Character of the Freedmen School Work.

ONE of the principal teachers says: "This is a missionary work in the highest and fullest sense. How and where could any minister in the land do more for Christ and more for mankind?"

Another Principal says: "Of the pupils in attendance there are pastors of some forty churches scattered throughout this city and the adjacent country. * * * The unlettered masses of freedmen cannot read; therefore the press with all its vast power is to them a blank. They read no Bible, no book, no pamphlet, no tract. Their minister is their substitute for all these. * * * The students go out on Friday evening or Saturday, and supply their respective churches, and return by Monday morning to their studies. They are missionaries therefore."

Concerning himself he adds: "I have preached more than an average of one sermon per week; * * * sometimes three sermons in a week, besides Monday night and Friday night lectures to the colored people on Christian doctrine and the Scripture. I have faithfully done missionary work."

A third Principal says: "I feel that under God's blessing I never was more successfully doing the work of a missionary than at present."

Still another Principal writes: "If the work that I am doing is not missionary work, then there is no missionary work; or rather, I know not where to find it."

LETTERS FROM THE SOUTH.

LETTER No. I.

"Eternity Alone."

"ETERNITY alone will be able to reveal the amount of good which is being done by this school."

What school is referred to?

Rev. D. W. Phillips' school for educating freedmen preachers here at Nashville.

And who bears this strong testimony? the reader will ask.

I answer, Hon. W. P. Jones, one of the most distinguished among Southern Baptist laymen. He is a native of the South—a true son of the soil; formerly a member of the State Senate, and is now being talked of as possibly the next Governor of Tennessee. Immediately after my arrival in town, he called and spent an evening with me; and in the course of conversation uttered, in his quiet but forcible way, the strong words above quoted. He has watched Bro. Phillips, our hard-working, conscientious and devoted principal of this school, for the eight years of his service here. He has also helped him with his influence and with his money.

Dr. J. P. Dake, my former college mate (whose graceful and generous hospitality I am enjoying), as well as many others here in Tennessee, both laymen and ministers, both white and colored, bear a similar testimony concerning the priceless value of the labors of Bro. Phillips, and of his earnest, devoted and efficient assistants.

My own estimate of this school has increased fully fifty per cent. since visiting it. And I wish to assure all the friends of Rev. D. W. Phillips, that they cannot employ the Lord's money to better advantage than by giving generously, repeatedly, and in constantly increasing amounts to support him in this work.

It is pre-eminently a *missionary* work. Here are a hundred freedmen students whom he is training for Christian service. Several of them want to go to Africa as missionaries. Others will labor for Christ here in the South. Already they are at work for Jesus. They hold prayer meetings; they teach Sunday-schools; they preach on Sabbath days and week-day evenings in and around Nashville, and thus carry the light and love of the Gospel to thousands. And during vacations they go abroad through Tennessee and other Southern States, to labor as teachers and missionaries,—reaching and blessing perhaps tens of thousands more.

JAMES B. SIMMONS,
Cor. Secretary.

Nashville, Tenn.

LETTER No. II.

The School in Peril. "North America for Christ."

Our excellent Freedman's school at this place is doomed, unless prompt and vigorous measures

are adopted to avert the calamity. The problem as to its site is a hard one to solve. And two or three times it has seemed as though defeat surely awaited us. But God is my helper, and I do not often give up a thing which seems to be clearly for his glory. My stay here has been painfully prolonged. But it was unavoidable.

Our dear Home Mission cause, in all the departments of its work, rests strongly upon my mind and heart. That debt! that heavy debt! when will it be lifted? For the last seven years all my powers have been given to this grand cause both night and day, both summer and winter. I have known nothing else. "*North America for Christ*" became the rallying-cry of my heart soon after I assumed the Secretaryship. It was on this wise:

During my first long trip through the Northwest, as I was riding swiftly in the cars, viewing the broad and fruitful acres, sweeping by towns and villages, and heaving in sight of the young cities and rising empires of this great and growing country, I found myself saying to myself, "All this is Christ's! It is His by right. Every acre, every foot—nay, every square inch of this continent—North, South, East and West—belongs to Him. And these vast and increasing populations are His also. For every soul He died. Upon every soul He has the supreme claim." And as I visited State Convention after State Convention, I threw out these thoughts in my speeches and sermons, ending with the exclamation, "North America is our field, brethren—*North America for Christ!* Let us take possession!"

At these words the brethren seemed to take fire. Several speakers took them for a text. And the phrase, "*North America for Christ*," has been occasionally mentioned in the newspapers and in the documents of the Society from that time to the present, and seems to have been adopted by common consent as a sort of Home Mission motto.

I am happy to add that the prospects concerning this school are greatly improved since I commenced this letter. To God be all the praise! The Pedobaptists are doing their utmost for the Freedmen, and the Catholics rest not day nor night to take them from us. In this very city, as our teacher assures me, several of our colored theological students visited the white Catholic church. They were shown to good seats in the middle of the house—the same as though they had been white men! After service they were invited to stay and be introduced to the Bishop! Their attention was also called to the sprinkling of dusky faces through the congregation, and they were reminded that such a sight could be seen in no white Protestant church in the whole South. Thus the Roman Catholics are fishing for the souls and bodies of the Freedmen by means of that much-dreaded book called social equality!

JAMES B. SIMMONS,
Cor. Secretary.

Nashville, Tenn.

LETTER No. III.

Ho! for Africa.

While in Nashville I heard several of Bro. Phillips' colored students speak in the missionary concert. One said:

"Where our treasure is, there will our heart be also, and *my treasure and my heart* are in Africa. Some of my fellow-students tell me, 'Ah, there is Africa enough about us right here at home.' But the more I talk about it, the more I argue with you on the subject, the firmer my mind becomes. Africa is my field of labor if the Lord will."

Bro. Phillips tells me that this student has long been very firm in his convictions that he ought to go to Africa as a missionary. Another said:

"When I was a child, about fourteen years old, I found religion; but mark you, I did not keep my religion, my religion kept *me*! 'Religion is our great need; that religion which *keeps* men. And hearing the brethren speak of their different fields of labor, my heart thrills; I feel thrills all through me. It is my wish, my strong heart desire to go to Africa as a missionary. If God does not allow me to go, I know I shall die having a *desire* to go. But I am so ignorant! I have been here but four months, and I see that there is 'a heap' yet to be done on my ship before it will be fit to go to sea!"

Another:

"We as a people are called very *religious*. But with our religion we are sadly *ignorant*, and we *must* have intelligent preachers and teachers,—we *must*, we *must*, or our case is a sad one. The other Sunday I heard a white preacher from New York; and I noticed how he read his hymn, how he explained it, how he read the Scriptures, how he divided his sermon, and how he instructed the people and enforced the truth. And I said to myself, Have we one single colored preacher that could do like that? No, not one. But we *must* have them. And that is what this school is for!"

And another:

"They say I am a *Home Missionary*. It may be. The other day I heard a man preach, and as he rose to take his text, he said to the vast concourse of people present, 'Now if I preach the truth I want you to answer with your moans. If I *don't* preach the truth, keep still.' Do you tell me that we do not need intelligent preachers here at home while *such* things exist?"

Still another rose, and spoke thus:

"I do not feel that my mission is to Africa. But since I came here to school my *object, purpose, intention, wishes, will*, are all turned towards being *useful*. Whether I live long or die soon, I am determined to spend and be spent for my people. In all departments of work we need men, men,—well-trained men. I teach in the prison, and it is my very joy to work for those poor guilty criminals. The vacation before last I went out on to the field and felt *wretched*, the darkness was so great, and the people in their condition of sin were so *miserable, miserable*! But last vacation I went out with hope and a beaming face. I preached, and sang, and talked. I taught the people with a glad heart, and great good, I trust, was done."

The above are only specimens. I took the words down on the spot, and from their very lips. An occasion of more thrilling interest I have seldom enjoyed in my whole Christian life. Those who give and pray for this freedmen's

school work have occasion to rejoice and be glad with a joy unspeakable.

J. B. SIMMONS,
Cor. Secretary.

LETTER No. IV.

The People of the South. They Prize our Schools.

DEAR HERALD:—You do not know how very much I like the South and its people. I have spent so much time among my Southern brethren, during the last five years, that it begins to seem almost like home to me. The pastors here in Nashville, as everywhere in the Southern States, are very attentive and very kind and brotherly. Rev. Dr. T. G. Jones, the graceful and scholarly preacher, has shown me all courtesy, in welcoming me to his pulpit and inviting me to his home. The other pastors have done the same. An eminent Baptist brother, formerly State Senator, and now talked of as possibly the next Governor of Tennessee, has called on me repeatedly, and interested himself most heartily in my work. And the colored pastors, too, have kindly invited me to preach for them. I have responded cordially to all invitations, when possible, and preached and labored just about equally for both white and colored churches.

I am greatly impressed with one thing, viz.: that it is in the power of Southern Baptists, if they will all as heartily cooperate with their Northern brethren as some are doing, not only to check-mate the influence of the Catholics in their efforts to lead away the freedmen, but to greatly lessen the power of Pedobaptist teaching also.

I am glad to be able to say that our freedmen schools inculcate, *not* party politics, but religion. The principal here, assures me that *not one* of his students has been drawn away into politics. All give themselves to Christ and to his work wholly.

I am also glad to be able to say that some of our very best colored students are the selection of Southern white brethren, who have taken pains, from love to Christ, to interest themselves in this vitally important matter. Rev. Dr. Jones, this day, said to me, in substance, as follows:

"Southern Baptists have a far deeper interest in the prosperity of these schools for freedmen preachers than you of the North can have. The freedmen are *here*. They are *among* us. And it is every way to our interest that they have enlightened and pious pastors and teachers."

In this sentiment, not only the other pastors, but large numbers of the leading laymen heartily concur. Take the following, which has been circulated hereabouts, but deserves to be adopted as a model wherever we have a freedmen theological school:

"Letter of Recommendation from the Pastor and Members of the First Baptist Church in Nashville to the Baptists of the Southwest."

"The undersigned desire to call the attention

of the Baptists of the Southwest to the institution in our midst for the education of colored ministers.

"The Baptist Home Mission Society established this school, some years ago, at an expense of about \$12,000. It is the only institution of the kind that we have in this section of the country; and we would foster it as among the most necessary instrumentalities for doing good to our colored fellow-men.

"The principal of this school, Rev. D. W. Phillips, is a useful member of the First Baptist Church in Nashville. He is a good scholar and a first-class teacher. Though a native of Wales, Mr. Phillips is a graduate of Brown University and of Newton Theological Seminary. He is thoroughly qualified to discharge the important duties of his position.

"We desire every pastor to aid the principal in seeking out young colored men, of humble minds, pious lives, and good common sense—such as will study, and stick to it, until prepared for usefulness in the ministry. Let every pastor, especially in Tennessee, search out at least one such—if such there be near him; and this he can ascertain only by searching.

"Brethren, can we be faithful stewards and neglect this loud-crying necessity? No class of society seems to cleave to Baptist principles so universally, and, as it were, almost instinctively, as the colored people. This fact, however, should not diminish our zeal, but rather prompt increased exertion in their behalf, for they can be led astray from the truth as it is in Jesus; and how largely will we be responsible, if that shall occur from our neglect? Are we not under the most sacred obligations to provide for the colored people among us the best possible religious instruction?

"The injunction of our risen Lord to his disciples is clearly applicable to us—'Beginning at Jerusalem'—beginning at home, among those within your immediate reach, whom you know, who know you, and who speak your own language; these are they in whom you must and do feel a greater interest than you can in others far away. It is only through our earnest and persevering efforts to educate and save these people that we can prove to the world the sincerity of our oft-repeated professions of peculiar regard for their temporal and eternal welfare.

"Let us hear from you, brethren."

The above letter was signed by Rev. Dr. T. E. Skinner (former pastor), Rev. Dr. Wm. Shelton, and thirteen laymen—the very best men here. May God bless them! They love Bro. Phillips, not only for his own excellencies, which are many and great, but they love him for his works' sake, which is the highest commendation we could ask.

JAMES B. SIMMONS,
Cor. Sec'y.

Nashville, Tennessee.

Origin and Growth of the Wayland Seminary.

To us, the picture on the first page of this number, is pleasant to look upon as we remember the origin and have been an interested witness of the growth of the Wayland Theological Seminary. Our Board, while forward to enter and occupy other fields for freedmen, were slow in beginning the work at Washington. The Rev. J. W. Parker, D.D., an earnest, self-sacrificing, and very efficient pioneer in the education of freedmen, who brought into the work more efficient teachers than any other man living, was grieved with our delay as were many others. The delay on the part of the Board was not from any want of interest; but the Board

were without instructions from the Society, without constitutional provision for the prosecution of such a work, and without funds, and therefore waited for direction from the Society. In 1865 our work here began. During that year schools were opened for freedmen, twelve teachers were commissioned to work in Washington; eight hundred and twelve students were under their instruction. The work, successful in its beginning, was continued with increasing energy in the following year; and in the Annual Report of the Board for 1866-7, p. 16, it is stated, "We have sustained schools at Washington, Alexandria, Culpepper, Fredericksburg, Williamsburg, Richmond, Petersburg, Portsmouth, Raleigh, New Orleans, Murfreesboro', Albany, and Ashland." Again, on p. 17, they say, "In Washington and Nashville we have procured grounds and buildings for schools, valued at \$10,000. Our success shows itself in two particulars: 1st, in imparting present instruction; 2d, in laying foundations upon which we hope more effectually to aid our colored brethren to build for themselves in the future. During this year twelve teachers were still at work in Washington giving instruction to 1,947 students, one hundred and three of whom were in what was then and is now known as the Wayland Seminary. The Annual Report for 1867-8 shows that our other schools, in Washington, were discontinued, and that our appropriations and teaching energy in Washington were given to the Wayland Seminary alone. In his report, the then efficient President of the Wayland Seminary, Rev. S. B. Gregory, said, "We have had an average of twenty-five ministerial students for nine months. We have supported twenty of them. Thus ends my year, and I have the satisfaction of knowing that one class of colored men have had a year of thorough discipline. As many as twenty of them have education enough to teach a good school. I am glad to say, also, that the students seem to grow in grace as well as in knowledge. They teach in Sunday-schools, or go among the poor every Sabbath afternoon."

A PEN PICTURE OF WAYLAND SEMINARY AS IT WAS.

In the annual report of the Society for the year 1867-68, we find the following pen-picture by Mrs. General Brayman, who writes: "I had the pleasure of attending the closing exercises of the Wayland Theological Seminary, of Washington, D. C. This institution was established in 1867, by the American Home Mission Society, Rev. S. B. Gregory, President. He is assisted by his wife and niece, who are faithful and most efficient teachers, and are doing a noble work. The students are Christian men, preparing to preach the Gospel to their own people. Some of them intend going to Africa as soon as they are prepared. The exercises consisted in declamation, recitation of Scripture, compositions, singing, and examination in Sacred History. These exercises would have done credit to the students of our schools, who for years have been under the instruction of our best teachers. When we remember that but a few years ago, these men were slaves, and that one year is all the schooling some of them have had, we must admit that their improvement is truly surprising. The Society pays fifty dollars a year for their board. Bro. Gregory furnishes them food, and it is cooked by the wives of two of the students, who do the work, washing and all, for the institution. Many of these men have families; some come from a distance, and are thus separated from them, giving their whole time to study. During the summer vacation, many went out into desti-

tute portions of the country and taught school, doing much good and giving much satisfaction to the poor blacks.

Their clothes are the gifts of benevolent persons, who send to Bro. Gregory such garments as can be spared. They are most thankfully received and properly appropriated. They were all neatly and comfortably clad, and their whole appearance was respectable and truly dignified. They are devout Christians and Baptists, except one, who is a Methodist. To friends of the colored race, I am sure this institution will have peculiar interest. Shall we not rejoice over the glorious work begun, and with our gifts and prayers encourage those who are laboring with such untiring zeal, and bid them 'God-speed in their great work.

With the Wayland Theological Seminary the National Theological Institute was afterwards united. The Rev. Mr. King succeeded Mr. Gregory as president of the school. Under his able and judicious management, with the fostering care of the Home Mission Society and their efficient Secretary, aided by large contributions from special friends, the Wayland Theological Seminary has grown to a school and a building that we shall be proud to have the Society and friends look upon, when at the Anniversary, to be held on the 23d and 25th of the present month, in the city of Washington.

JAY S. BACKUS.

Baptists should be United.

UNITED for the truth as well as in the truth—united in *holding forth* the Word of Life, as well as in *holding it fast*; united to spread over the Continent and over the World the faith for which they have so long contended, and for which so many of their fellows and of their fathers have suffered. If the faith has been worth keeping in times past, it is worth spreading in times like the present; and to spread it by "preaching the Gospel to the destitute in North America," as contemplated by the fathers and founders of the Home Mission Society, *Baptists must be united—every one must help his brother*. It is neither expedient nor scriptural for Baptists of one locality or State, to separate themselves from their brethren of another in Mission work. Neither the saints at Rome, at Corinth, nor at Jerusalem would have been justified in such a course by the Apostles. "That they all may be one" was the oft-repeated and earnest prayer of the Master, and for that unity all should now live and pray and labor. Hitherto the union of Baptists has been too much like that of the different parts of a *manakin*, which can at any time be separated without giving pain or dislocating joints. They have not sufficiently felt the necessity of being *all of one mind and of one judgment*; but present appearances indicate a better future. Some there are who believe the day is near when the South will give up and the North keep not back; when together they will bow the knee to Christ and in him be one—one in love—one in labor—one in victory.

J. S. B.

"Our Indian and Chinese Missions."

Our Indian missions are only missions of the past, except that we have given commissions, with more or less of support, to some ten or twelve ministers, mostly Indians, who have labored chiefly for Indians of different languages, and mostly in the Indian Territory, "under the supervision of Rev. J. B. Jones." The names, locations, labors, and results of their labors are reported in the missionary tables for the year.

CHINESE MISSION.

Our Chinese mission, located in San Francisco, consists of our missionary, the Rev. John Francis, and his assistants. Of a mission school of 125 Chinese pupils in daily attendance, and Sabbath schools in San Francisco and Oakland, in which 275 Chinese are taught, and chiefly in the Scriptures.

To accommodate this mission, the Executive Board at one time voted to purchase the house of the First Baptist Church in San Francisco, on certain conditions, but afterwards reconsidered the vote, its legal adviser having decided that the Board could not constitutionally use the Society's money, or pledge its credit to purchase real estate.

Growing, and pressed for accommodations, as the mission was, Mr. Francis, with his own means, afterwards purchased a property nearly opposite the church, which he has since devoted to the interests of the mission. This property, consisting of a three-story brick house and lot said to be "cheap at \$7,000," Bro. Francis is willing to deed to the Society whenever they will pay a balance of \$3,500 remaining against it.

Speaking of this mission under date of March 25, the pastor of the Columbia Square Baptist Church in San Francisco, says:

"The mission was never in a more prosperous condition than now—one hundred and twenty-five pupils—nine communicants, who are ready to be constituted into a church at an early day, three native preachers who preach to thousands in the streets in their native tongue every Sabbath. There is no mission of any denomination on this coast so prosperous as ours."

Co-operating States.

Six State Conventions, each with an efficient Board and a general missionary, have been working with the Home Mission Society during the past year. The six are New York, Michigan, Illinois, Wisconsin, Minnesota, and California.

Other States have been prevented only for want of general missionaries. Kansas has now an efficient one and is doing well. Nebraska had a good one, but he left early in the year to look after Omaha Church Edifice Department.

The total receipts from the six co-operating States that have come into the Home Mission treasury, within the year, amount to \$80,299.93. Of these (giving only the thousands) \$22,000 have been given to the Church Edifice and the Freedmen's Funds, leaving \$58,000 for general purposes. Of the \$58,000 there have been appropriated, in the six co-operating States, for

the support of missionaries, including the six general missionaries, and all expenses of collecting in these States, \$33,000, leaving for the Home Mission Board to use elsewhere, and for other than missionary purposes in these States, the sum of \$25,000. Clearly showing that the receipts from New England, New Jersey, Pennsylvania, Ohio, Indiana, Iowa, and elsewhere, South or West, have not been used in support of co-operation, or for missionaries, district secretaries, or other agencies or operations in the co-operating States.

A Word for the Pastor.

THE Secretaries by whom this paper is edited and sent to you, and the Executive Board of the American Baptist Home Mission Society, by whose order it is done, *appreciate your sympathy and help, and request that you make special effort* by such persons in your congregation as shall "have a mind to work," to have the HOME MISSION HERALD read by your people. In their judgment, the pastor, the church, the family, the individual and the Home Mission Treasury, are severally benefited by it. Such a paper when secured is found to be the most efficient, economical, and helpful agency in the Society's service. If it is not now read in your families, will you put it into the hands of the right person to give it attention and see it done without delay.

News from the Churches.

"Lord we hear of showers of blessings,
Thou art scattering rich and free."

THERE is a general revival of religion in the Baptist Churches of Washington, D. C. The meetings in the Fifth Church (Rev. C. C. Meador's) are continued with glorious results. More than one hundred have professed conversion; eighty-two thus far have been baptized, and nearly a score are awaiting the ordinance.

Rev. Dr's. Parker, Gray, Cuthbert, Appleton, and Ingersoll, are all enjoying the Master's blessing upon their labors.—*Baptist Visitor*.

Missionary Correspondence.

"BURLINGTON, COFFEE COUNTY,

"KANSAS, March 28, 1874.

"DEAR BROTHER BACKUS:

"Our labors during the past winter have been incessant; this, together with exposure in attending so many night meetings, has greatly impaired my health; but 'the joy of the Lord is our strength.' We love this work among 'A people scattered and peeled' over these wide prairies and up and down these thickly-settled creeks, and if they have not much of this world's substance to place upon God's altar, so much the greater reason why they should claim our sympathy.

"At two of the out-stations, where we have preached for more than a year, the power of the Holy Spirit has been manifested—many precious souls have been saved, backsliders restored, and neighbors, who were 'hateful, and hating one another,' made friends. Four recon-

ciliations took place in one meeting. The whole congregation were often melted to tears while these (once enemies) leaned together as penitents, 'confessed their faults one to another,' asked forgiveness one of another, rejoiced together as believers, and have many of them since been buried together in a watery grave.

"As the result of this winter's labors, more than fifty have been hopefully converted to God.

"Twenty-one of these have put on Christ by baptism, two of whom were my two youngest daughters. About ten more are waiting for baptism next Sunday. Ten have been received by letter, and six by experience. The brethren on Turkey Creek, who have shared in a part of this blessing desire to be organized next Sunday, and there is a prospect of commencing there with a church of thirty members.

"Trusting the good work here may commend itself to your sympathies, and that God may raise up friends to sustain us in our efforts, is the prayer of

"Yours in Jesus,

"JOHN HERITAGE."

"CEDAR FALLS, IOWA,

"April 3, 1874.

"DEAR BROTHER:

"The victory has come, God is with us, sinners are saved, and God is glorified. Last night over one hundred and fifty professed faith in Christ, as the result of two weeks meeting, and still they come. The Community has been shaken as never before. Our house won't hold the people who come. I expect to baptize forty or fifty on Sunday.

"Rev. H. W. Brown, Evangelist, has been with me ten days. He leaves to-day.

"Yours fraternally,

"W. H. STIFLER."

Our German brother at Williamsburg, New York, writes: "My prayers shall be with you. The Lord give to our State a demonstration of the power of the Holy Spirit, as it never had before. I have baptized fifty-two since August. I am looking for a revival in our Sunday-school.

"May this do you good

"J. C. GRIMMELL.

"EXETER, NEBRASKA,

"March 31, 1874.

"REV. J. S. BACKUS:

"DEAR BROTHER.—I send you my last quarterly report. My relation to the Home Mission Society, as its missionary, now ceases; but not my interest, sympathies, and prayers. For two and a half years have I sustained this relation, laboring as best I could, under the peculiar and trying circumstances of frontier life. I shall ever feel that God led me here, and that something has been accomplished for the Master. As there are now newer fields in the State where laborers should be supported, I shall not ask for reappointment, trusting that my temporal wants will be provided for in some way, though for a time, at least, it will be a struggle. I shall ever feel grateful to the Home Mission Society for the as-

sistance rendered me, and shall endeavor to do what I can myself to contribute to its treasury, and influence others to do the same.

"That God will bless you and all the officers of the Society, and assist you in your plans and deliberations for the extension of the Redeemer's Kingdom is my prayer.

"J. E. INGHAM."

"LUDLOW, VERMONT,

"March 30, 1874.

"TO THE OFFICERS OF 'THE HOME MISSION SOCIETY.'

"DEAR FRIENDS.—Each month, when your paper arrives, I begin with the first article, and read the paper straight through. It takes me two or three hours sometimes, for I pray and cry over nearly every piece. I think you are doing a good work, and do not see where you can retrench. God bless Brother Anderson for his suggestion. I praise God that he to-day puts it in my power to do something toward the debt. Enclosed find five dollars (\$5.00).

"A SISTER."

"ESTERIA, SAUNDERS CO., NEB.,

"March 20, 1874.

"REV. J. S. BACKUS, D. D.

"BELOVED BRO.—Being much encouraged in my work, I will give a brief account of God's dealings with us at this place. We baptized nine persons last Sabbath, five males and four females. Among them were a mother and her son. The father and husband, a professor for many years, but opposed to the Biblical mode of baptism, was present during the ordinance. God opened his eyes, and now he and another man have related their Christian experience, and will be baptized next Sunday. Others will soon follow. Only a few of my countrymen in this settlement are unconverted now. God has heard our prayers, and we rejoice in the Lord.

"Yours in Christ,

"THEO. HESSEL."

"VERMILION, D. T.,

"March 23, 1874.

"DEAR BRO. BACKUS:—I send you receipt for dictionary, which I have received, with many thanks to you and the publishers.

"Have been holding meetings six weeks. Bro. B. H. Brasted is now with me. Thus far it is considered a great work for Vermillion—the first revival known in the place. The church has been greatly strengthened spiritually, and encouraged as never before. Our sentiments are but little known; hence, when we open our baptistry, some run from us. Pray for us.

"T. H. JUDSON."

"DETROIT, MICH., March 17, 1874.

"REV. J. S. BACKUS:—Of the contribution from our French Baptist Church in this city to our treasury four dollars twenty-five cents were contributed by one of our poor sisters, as follows: Year ago she made a box with a small aperture, into which she put weekly

five cents or more, as she could spare, and as we made our collection for your Society she opened her box, and found \$4.25 in it. This is a good example to follow, and I hope others will be disposed to imitate her, and, so doing, the treasury of the Lord never would be empty.

"Ever yours,

"R. B. DEARBORN."

NOTE.—O that all the Lord's people would make them boxes, fill them as fast as they can, and forward contents to the Home Mission treasury.

A Day in Baltimore.

"ON Thursday, March 5th, it was our happiness to gather with the Baptists of Baltimore, to pray for missions under the direction of the Southern Board. The meeting was held in Dr. Brantley's church. Rev. Mr. Harris led the morning meeting. A. Fuller Crane, Chairman of the Committee, was in fine voice, and led the singing, which was soul-inspiring. Drs. Fuller, Brantley, and Williams, took an active part in the services. Rev. O. F. Flippe, editor of the *Baptist Visitor*, a well-printed, lively monthly, recently removed from Delaware to Baltimore, was there with others. The paper is published at fifty cents per year, and is full of denominational intelligence, and instructive articles. There was also present Rev. Franklin Wilson, long and favorably known for his devotion to Christ, as well as many other honored and beloved brethren. In the afternoon Dr. Tupper, Corresponding Secretary of the Southern Board, introduced the audience to the field cultivated by the Southern Board, and Rev. F. Wilson read a statement of what was being done in the whole world by Baptists. Dr. Tupper stated that their indebtedness was but \$15,000, while it was desirable to raise \$12,000 in addition to build a mission-house for Rev. Mr. Graves in Canton. In the evening a sermon was preached before a large audience, after which Dr. Williams made an appeal for funds, which was responded to with becoming alacrity. The visit was pleasant in many ways. It did us good to witness the honor bestowed upon the ministry of Baltimore; the love they bear for each other, and the prosperity of the denomination which makes the Monumental city a joy to every Baptist. We are one, and we shall be surprised if before our anniversaries close in Washington, we cannot sing as a re-united denomination, 'My Maryland!' as never before."—Rev. J. D. Fulton, D. D., of Brooklyn, in the *Christian World*.

The following article by a Southern Baptist layman has since appeared in *The Baptist Visitor*, published in Baltimore:

"Bright Time Ahead."

"Fulton, Williams, and Tupper, the North, Middle, and Southern men, together to plead for F. Missions in the interest of the S. R. Convention! Mark the prediction. It will not be five years from this time when our mission work will be one; with the headquarters of our Board in this city, Baltimore; and consecrated men and women doing the Master's work without salary or per cent for so doing. The time is coming—my brethren, let us pray for it to hasten on.

"ONE WHO WORKS THE GRAY.

"Baltimore, March 1874."

THE REV. MR. SIMMONS, of the Southern Board, late from Canton, China, is now laboring with brother Francis with the Chinese in California.

SEE notice of next Anniversary with reduced fare on 7th page.

The Support and Spread of the Gospel.

THE minister of the Gospel ought to be supported in his work. Such support ought to be *generous, liberal*. Too many suppose the preacher can live, and ought to live, on very considerably less than other men, with the same family. Many a man with an income of two thousand dollars a year, regards his pastor as very extravagant, if he requires over one thousand dollars salary. But the very reverse is true. Other things being equal, it actually costs the preacher from 10 to 30 per cent. more to live than it does his neighbor. I mean not as to the luxuries, but the necessities of life.

The preacher is expected not only to provide for his own family; but he is obliged to entertain a great deal of company and do not mean giving parties, that is not his business. Ministers and members' friends and strangers, call upon him frequently. I knew a minister once, a pastor, who entertained as much company as all the members of his church put together. Paul says, a bishop must be "given to hospitality." You might, with the same propriety, deprive him of the means of being "blameless," or "apt to teach," as to prevent him by a mean stinted salary from being "given to hospitality." Be liberal then to your pastor or your mission-ary.

The minister is expected to be an *example in liberality*, as well as in purity and seal; and how can he do that, unless he is liberally supported. No church has a right to compel a pastor by the smallness of his salary, to appear mean in this respect. "It is more blessed to give than to receive." And Christians ought not to deprive their pastors or missionaries of that superior blessing. A close stingy preacher can never be a successful worker in the ministry. As a general thing, preachers are, in proportion to their incomes, the most generous men in the community. So they ought to be, as examples of the doctrines they preach. On this account they ought to be liberally supported. Why subject the preacher to the mortification of seeing his brethren and sisters give liberally, while he can give little or nothing, because they dole to him a mere pittance, just enough to keep soul and body together, and that paid at indefinite and uncertain times?—*Visitor*.

Take your Class to Church.

FAITHFUL teachers can do very much to establish their pupils in a habit of church-going, and there is danger that by their indifference in regard to it they may do something to confirm them in their neglect of the sanctuary. If teachers manifest a lively interest in seeing their pupils regular in their attendance upon public worship, if they convince them that they regard it as a matter of vital importance, their influence will be felt and it will bear fruit.

Some successful expedients for securing this end have been adopted by superintendents. A contemporary states that "a superintendent to New York is accustomed to ask those who do not intend to go to church to remain after the school is dismissed, and give him the reason." It is said that William Reynolds, of Peoria, Ill., asks the scholars who have attended church in the morning to raise their hands, and that this plan has increased the church attendance from his school, within a few weeks, fifty per cent. Some other superintendents might not be able to carry out this plan as successfully as Mr. Reynolds, but every faithful superintendent and teacher can exert an influence in this direction. If they will bear in mind, then, that the public preaching of the cross is God's chosen instrumentality for saving sinners, and consider that their pupils, a class of them at least, may be established in a habit of church-going, or confirmed in the neglect of the sanctuary, as they are faithful or unfaithful to their trust, this influence will be more extensively exerted. We can hardly overestimate the importance of this part of a teacher's work.

"ELK POINT, DAKOTA TERR.,
"March 18, 1874.

"MY DEAR BRO.:—I wish to acknowledge the receipt of valuable clothing, bedding, and other things for our missionary pastors, their families, and some needy families of our churches, for which the donors have our sincere thanks, and the thanks of every recipient. One box from the Baptist Church of Sterling, Ill., per Rev. J. T. Mason, pastor. Five barrels from the Baptist Church of Binghamton, N. Y., per Rev. Lyman Wright, pastor. One barrel from the Baptist Church of Leroy, N. Y., Rev. Dr. Brigham, pastor; per Rev. R. T. Smith, resident minister. In the above barrel was a valuable communion service.

"By the assistance of Rev. J. P. Coffman, pastor here, and my family, the goods have been distributed among at least fourteen families, to the best of our judgment. The Lord bless the givers is our prayer.

"GEO. W. FREEMAN,
"Miss'y."

"LONE TREE, NEBRASKA.

"DEAR BRO.:—Inclosed please find my second quarterly report. During the quarter I have held a series of meetings at two of my out-stations, with good results. Quite a number have confessed Christ as their Saviour, a majority of them heads of families.

"We sympathize with the Society in its financial embarrassment, and will do all we can to help. But the people are very poor, and many of them need help; but we hope to be able to raise the 'fifty cents per member' by the 1st of April, and more if possible.

"JNO. GUNDERMAN, Miss'y."

CHURCH EDIFICE DEPARTMENT.

Important to Contributors.

THE special attention of our friends is called to the subject of contributions toward erecting or paying debts upon Baptist meeting houses, not included in donations directly to the Church Edifice Fund, to be loaned at seven per cent. interest.

At the last annual meeting of the Home Mission Society held in Albany, N. Y., the Secretary of the Church Edifice Fund alluded to the subject, and urged a plan which would protect all such contributions against possible loss, and secure them perpetually to the Baptist denomination. It was stated that thousands and tens of thousands of dollars contributed to the erection of Baptist churches, given, without anything to show for it, to comparatively irresponsible, if not unworthy agents, has been lost to the denomination by the property having passed into other hands. Many thousands more would have been contributed, if the donors could have felt any assurance for the safety and usefulness of their contributions.

The views of the Secretary were unanimously adopted by the Society, and committed to the Executive Board, to take all suitable measures to secure the results contemplated in it.

All that is necessary to protect such contributions, is for the church, or individual contributing such moneys to do so through the American Baptist Home Mission Society, by either sending its money to the Treasurer, with the direction that it is for such a special appropriation, or by requesting the church receiving it to acknowledge its receipt to him.

Whenever a church receives aid from other churches or friends, let it be required to account for the same to the Treasurer of the American Baptist Home Mission Society. In this manner the donors will receive due credit for their gifts, that which is done by the denomination in the work of church erection will be permanently recorded, and all the money thus given be secured for all time, to the object for which it is bestowed, the recipients being legally held to pay that money into the Treasury of the American Baptist Home Mission Society, should their church prove a failure.

In all such cases the Executive Board will require the following receipt from the Trustees or Corporation of the church, to be given to them duly signed and sealed:

RECEIVED FROM THE AMERICAN BAPTIST HOME MISSION SOCIETY, by contributions of _____ Dollars, which sum, the direct gift of the contributors, is made a special appropriation by the Executive Board of THE AMERICAN BAPTIST HOME MISSION SOCIETY to the corporation of the Baptist Church of _____ County of _____ State of _____ to aid in payment for the house of worship of said church and its society or corporation.

And we hereby agree for ourselves, and our successors in office, that, in case the aforesaid Baptist Church shall, from any cause, become extinct, or cease to be an Evangelical Baptist Church, or shall abandon public worship, and sell its house, that the above sum of _____ Dollars shall revert to THE AMERICAN BAPTIST HOME MISSION SOCIETY. And we hereby promise and agree to well and truly pay the said sum of money, or cause it to be paid, to the Treasurer of said AMERICAN BAPTIST HOME MISSION SOCIETY, for the Church Edifice Fund, within six months after such a change of the church or sale of the house.

Names of Trustees,

Seal.

Such receipts would show the money's contributed to this specific department of our work, and secure to the Baptist Denomination those donations permanently for its benefit.

Can any better place be suggested? If not, we ask our friends *everywhere* to adopt it. It is as applicable to moneys contributed for a Meeting House in New England or New York, as in Kansas or Colorado, and would prove of great value to us every year.

There are houses standing idle to day in some of our older communities, the churches once occupying them having disbanded, which if the foreign contributors to it had originally only required such receipts, could be made available in building churches where they are most imperatively needed, but where no means can be commanded to build them.

The following from Wisconsin will be read with interest:

"REV. E. E. L. TAYLOR, D. D.:

"DEAR BRO.:—Being from home when your letter of March 25 came to hand, I now hasten to reply, after a trustee meeting last evening.

"We feel that no hope is left us but to sacrifice beyond our ability and raise the money, as you have written. I do appreciate your interest in us. I have sent out letters to persons and churches who have pledged to us, and expect nearly \$1,000 by the first day of May, and our trustees are authorized to provide for whatever may be needed by that time to make up the \$1,000. So that at least by the 15th of May we shall have it on its way to you. What a blessing!

"It is a hard job to think of raising the \$300 yet remaining here, but I feel that the world will come to the relief of the church, and the amount be raised. 'Wherefore do the wicked live?' It is too bad that the world should be 'beggared to death,' to save the church, but many of them are models for too many professors.

"I think that we begin to feel the influence of our relief from debt. Our congregations are increasing, and some signs of good are seen.

"I wish to say a few words about Bro. S.—I often

tell him he does not fully report his work. He hates anything like buncombe, as every Christian should. But he is making greater sacrifices to hold this field than many are aware. He was principal of the graded school here on a good salary, which he gave up to preach the Gospel for about one-half the salary, and then obliged to keep a horse and do much very hard traveling over this very rough country, which in his condition of health is very toilsome. If he had left this place last fall, when we so much feared he would, all hope would have been gone, and our prospect for saving the house have failed. We ought to have two more just such Baptist ministers as he is in this country. There are two little churches suffering very much for a house of worship, where if they could only have a donation of \$100 or even \$50, they would no doubt be stimulated to build chapels this year, which would do a vast amount of good. But the Baptists of this section are very poor, and because they are poor, suffer very much for want of a good place to worship. I know of one church who have worshipped in a private house for more than a year, with the great disadvantage of much of the congregation out doors. My heart aches as I travel over this country and see how the Baptist cause is suffering for the want of pastoral work and sound Gospel instruction.

"If you have any ministers down there who are willing to perform their ministry as Jesus did, here is where they are needed. Send them out to these woods.

"Bro. S.—is doing a good work on his field, and we are greatly in hopes that the Lord is showing us tokens of great spiritual blessings, in bringing us out of our terrible debt, and that he will greatly revive his work and save many precious souls. There is no milk and water about Bro. S.—. His work will stand. What a blessing it would be if many of our churches would build with less style and cost, and the useless cost go to help those who have none. Many a spire would build us two or three chapels as good as we need in our country places who are suffering for it and where the causes dying for what somebody is throwing away to please the devil and gratify their own vanity. There will be a terrible reckoning among the churches at the great day. 'As oft as ye have done it to one of these little ones,' etc.

"Hoping to reply to you soon in that which will suit you better,

"I remain yours in Jesus,

"N. L. SWEET."

"CHOCTAW NATION,

"INDIAN TERRITORY, April 8, 1874.

"DEAR BRO. TAYLOR.—The contract has been let to a competent (though not pious, which I regret), builder to build our A-tka church house. We gathered our little Indian church with the community on the site of the building, a beautiful spot in the center of our Indian village, on last Monday morning, and with singing and prayer dedicated the site, the material, and the enterprize to God and his service, and we all united in praying him to bless the effort. We are now pledged to the builder for his money, and the building is to be completed by July 1. We have done all and more than we felt able among our native Indians. Our eyes and hearts are looking longingly and imploringly to our brethren and friends in the States to help us in our great effort to build this house for God among the Indians.

"Do, brother, make one more appeal for us, and perhaps it will catch the heart of some of God's stewards, and they will send us help through you. We will fall short at least \$500, but what is that amount among so many in the States.

"Yours truly, J. S. MURROW.

NOTE.—Our readers will remember the earnest appeal we made in the March number of the HERALD, in behalf of the above church. Some have responded, but in small sums. In our financial embarrassment, we cannot promise them aid. Brethren will you answer the appeal of this little band of disciples in the center of the Indian Territory?

Notice of Anniversary and Reduced Fares.

The American Baptist Home Mission Society will hold its 43d anniversary in Washington D.C., commencing May 23d, at 2 P.M.

Tickets can be obtained at the Home Mission rooms, 150 Nassau street, New York, good to Washington and return, from May 18th to June, per \$10 each.

Tickets can be obtained at the Southern Central depot, in Auburn, N. Y. for \$14.35, good to Washington and return, from May 15th to June.

HOME MISSION RECEIPTS.

FOR MARCH, 1874.

WESTERN GERMAN CONFERENCE.—\$900.00.

MAINE.—Greene, Mrs. Sarah C. Coburn 1.80; East Sumner, Sumner and Hartford Ch. 2. Tenants Harbor, 3d Ch. of St. George 12. North Berwick Ch. 11. Damariscotta, A. Maine Baptist 2. Brooklyn, D. 1. Eaton 1. Tremont, A. Well-wisher 1. South Hancock, Rev. R. Y. Watson 1. Mt. Desert, Solome R. Manchester 1. Norway, Mrs. Betsey Millett 2. North Brooklyn, Asor Cole 1. North Livermore, W. K. Wyman 1. Mrs. Mary Case 1. East Dixfield Ch. 7.10. Paris Ch. 8. Rockland Ch. 3. Cacco Ch. 40. Warren Ch. 37.50. Medford Centre, W. and B. Coffin Ch. 2. West Minot, Mrs. W. G. Millett 1. Mt. Vernon, Dea. A. Lyford and family 3. St. George, Mrs. C. N. Hall 1. Lebanon, Rev. J. Libby and wife 3. Alfred, Rev. J. A. Ferguson 1. Rockland, Rev. S. L. B. Chase 1; Mrs. S. L. B. Chase 1; Edwin H. Chase 1; Rev. J. Wakefield 1; Mrs. J. Wakefield 1; Miss Clara Farnell 1; Mrs. C. H. Mallard 1. Waldoborough, S. S. of 1st Ch. 10.—\$181.40.

Freeborn's Fund.—Warren Ch. 37.50.

Ch. Edifice Fund.—Portland, First Ch. 32.50 Total, \$341.40.
New Hampshire.—Exeter Ch. 100. Brentwood, Dea. Bran 2. Manchester, Lizzie Southwick 1. Cornish Flat Ch. 10. Concord: Pleasant St. Ch. 20. Ashland, M. J. Gordon 5. New Boston Ch. 64. New Ipswich Ch. 2.06. Goffston Ch. 1.88. Snydore Ch. 1.08. Manchester, Merrimack St. Ch. 30.50. Nashua, Mrs. Mary Butterfield 1. Salisbury, Mrs. Mary Searies 1; Mrs. Annie G. Bailey 1. Ridges, Friend 1.—\$340.97.

Freeborn's Fund.—White Mountain Asso. 10. Concord, Pleasant St. Ch. 30. Manchester, Merrimack St. Ch. 5.15.—\$45.15.

Total, \$386.12.

VERMONT.—West Brattleboro Ch. 31.50. Montgomery Centre, Miss Mary Kingsley, per Rev. A. S. Gilbert 3. Hubbardston Ch. 5. Bridgeport, Sheridan Smith 24. West Derby, Louis Patch 10. Townshend, Rev. R. H. Prentice and wife 2. Vergennes, Mrs. Lucy Thompson 15; Mrs. F. Hazard 15. Brandon, Mrs. J. Hyatt and family 2. West Haven, J. M. Field 5. Healdville, Lucinda Pratt 10. Brattleboro Ch. 119.75; Rev. R. Smith and family 11. Ludlow, A. Sister 5. Burlington, M. Davis 300. East Swanton Ch. 10. Derby Ch. 8. Chester Ch. in add. 90. Brandon Ch. 30. Jamaica, Rev. C. P. Freneyer 1. Putney, Mrs. Pierce 1. Georgia Plains, Alfred Ladd 13.—\$542.35.

Freeborn's Fund.—North Springfield, Silas Dunn and family 12. A Vermont Baptist Minister and wife 20. Windsor, S. S. 12.50. Brandon Ch. 30.—\$94.55. Total, \$636.79.

MASSACHUSETTS.—Cash 7.50. A. Mass. Friend 100. A. Mass. Friend 1. Boston, George Brooks 5. C. M. Warren 10; Wm. A. Bowler 5; L. D. Loring 3; C. K. Kirby 5; Friend, weekly offerings 17.50; J. D. K. Willis 30; Mrs. May 1; Friend 5; Friend 1; Friend 1; Friend 10; M. and J. 2; An aged Sister 2; Rev. Dr. Cheney and family 5; C. S. Mixer and family 5; Joseph Denton and family 5; Miss A. M. Dexter 3; S. Hathaway and wife 2; S. T. Dexter and wife 2; Mrs. J. H. Cox 2; S. A. Smith 2; Dea. N. Litchfield and wife 2; W. B. Forrest and wife 2; B. N. Barker and wife 2; J. H. Miller and wife 2; Mrs. J. S. Mendum 3; Beth Lewis and family 3; Roger Sherman 1; Mrs. R. M. Gage 1; Mrs. Mary Duncan 1. Horatio Morrow 1; Robert Morrow 1; Miss Beesie Harding 1; J. H. Grant 1; J. K. Wilson 2; R. H. Stinson and family 3; Mrs. M. J. Luer and daughter 3; Angus McQuarry and daughter 3; Stoughton St. Ch. in add. 1.30; Warren Ave. Ch. in add. 100; Neponset Ave. Ch. 48; 1st Ch. in add. 15; Clarendon St. Ch. 288.87; Shawmut Ave. Ch. 500.37; Central Sq. Ch. 78. Middlefield, Amanda Ch. 8.50. Bradford, Mrs. Susan Kimball 5. Fall River, cash 5. Salem, H. W. Peabody 5. Springfield, 1st Ch. 31. Worcester, Hon. Isaac Davis 100. South Adams Ch. 25. Leverett and Montague Ch. 15.10. Athol Ch. 12. Shelburne Falls, Mrs. Louisa Gliddings 3. Southbridge, Central Ch. 25.61. Lawrence, 3d Ch. 75. Westboro' Ch. 15. Salem, Central Ch. in add. 10; 1st Ch. 300. Cambridgeport, 1st Ch. D. Bowler 10. Chelmsford, B. J. Spaulding 5. Holyoke, 3d Ch. 100. Framingham, 1st Ch. 10.90; Natick Ch. 50. Amherst Ch. 20. Danvers, M. R. Bingham 10. East Granville Ch. 10. Arlington Ch. 25.75. Chelsea, Rev. John Hightower 4. Medway, P. C. Bryant 30. Malden, 1st Ch. 60.19. West Medway Ch. 4. Cambridge, Friend 1. Westboro' Ch. 44. Taunton, Winstrop St. Ch. 100. West Bridgewater, Friend 1. Shelburne Falls, "Aunt Gladys" 1. Leicester, Rev. S. Holmes 1; Lydia C. Holmes 1; John R. Nichols 1; Dea. A. W. Clark 1; Eber Whitmore 2; Mrs. S. G. Stimpson, 50 cents. Cambridgeport, Rev. H. K. Pervier and family 2. Winchester, A. Sister 1. Burlington, Mrs. Eliza C. Batters 2. South Yarmouth,

Two Sisters 2. Canton, E. B. Belcher 2. Foxboro' Ch. 10. Attleboro', Nancy M. Daggett 1. Mansfield, Rev. J. Blain, and wife 2. Manchester Ch. 30. Chelmsford, Isaiah Spaulding 2. West Acton, Rev. J. C. Doomer and wife 2. Shelburne Falls, Mrs. C. Upton 1. Lynn, Friend 1. North Chelmsford, N. R. Edwards 10. Cambridge E. L. L. 1. Northampton, L. C. F. Foxboro', Mrs. R. S. Carpenter 1; Geo. W. Sargent 1; Mrs. G. W. Sargent 1; Geo. D. Sanders 1. East Whately, E. B. Bartlett 1. New Bedford, An Octogenarian 2. Danvers, M. B. Bingham 10. Scotland, P. Hill and family 5. Somerville, Woman's Miss. Soc. 1. Cambridgeport, Simon Taylor 5. Dudley, S. W. Bosworth and wife 2.50. Billerica, Geo. W. Wilson 2; Weston Wilson 1; Mrs. Weston Wilson 1; Mrs. Horace Wilson 1; Miss Mary E. Wilson 1; Mrs. Amos Spaulding 2; E. Spaulding 1; Mrs. E. Spaulding 1; Mrs. Mary Spaulding 1; Mrs. Hamilton 1; Mrs. Hooker 1; Dea. Hills 1; Mrs. Hills 1; Ella Hills 1; Rev. C. Fletcher 1; Mrs. Fletcher 1; Edward Fletcher 1; Chase Fletcher 1; Mrs. Cobb 1; Mrs. E. C. Carter 1.50; Mrs. Colson 1; Geo. Colson 1; Mrs. Clough 1; Mrs. Robinson 1; Mr. Robinson 1; Mrs. Nickles 1; Mr. Nickles 1; Mrs. Floyd 1; Mrs. Kimball 1; Mrs. Isaac Stackpole 1; Mrs. Allen 1; Mrs. Bealsett 1; M. Bealsett 1; Mrs. Wilkie 1; Mrs. Morely 1; Friend 2.50. Fitchburg, 1st Ch. 154. Middleborough, Mrs. P. L. Cushing 1. Springfield, State St. Ch. 99.35. Becket, N. W. Harris 1.25. Cambridgeport, Request of Mrs. Joanna Latham in part 600. North Adams S. S. 50. Lynn 1st Ch. 113.92. Baldwinville Ch. 3. Winchester, Ch. in add. 5. So. Framingham, Mrs. Mary Darrow, 30. Sharon Ch. 43. Chelsea, Carey Ave. S. S. 75. Watertown Ch. 215.56. Lowell, 1st Ch. 35. Chicopee Falls Ch. 132. Holyoke, 1st Ch. 35. Somerville 1st Ch. 37.15. West Boylston Ch. 30.55. Rowe Ch. 8.75. Fall River, 1st Ch. 513.50. Bolton Ch. 5. Maplewood Ch. 5.50. So. Sudbury, L. Goodenough 10. Haverhill, 1st Ch. 300. Webster Ch. 14.50. Cambridgeport, 1st Church Cambridge 515.42. Randolph, Sude E. Gould 1. Worcester, Hannah B. Knight 5. Watertown, Mrs. S. E. Stevens and family 4. Woburn, two sisters 2. South Milford, An old lady 1. West Boylston, Amie Rose 1; Mrs. E. Walker 1; Mrs. L. A. Loomis 1; L. A. Loomis 1. Gloucester, Mrs. Nancy Woodbury 1. Cambridge, Friend 2. Andover, A. C. 1. Cambridgeport, Friend 1.—\$5,519.10.

Freeborn's Fund.—Boston, Samuel C. Davis 50; an aged Sister 2; Miss Emmeline Cushing 75. Springfield, O. K. Greenleaf 50. Worcester, two ladies 15. Fitchburg, Rev. G. Jewett 50. Belknaptown S. Sch. 12. Lowell, John A. Butterick 5; J. P. Kimball 5. Hyde Park, 1st Ch. 50. Reading, Dr. J. H. Henshaw 50. Brighton Ch. 25. Hingham, Friend 1. Salem, 1st Ch. 100. Waltham, Judson Miss. Soc. 30. North Adams Ch. 50. North Haverhill Ch. 12.50. Bradford, Mrs. Kimball 30. West Medway, J. S. Smith 5. Three Rivers, Mrs. Dukes 3; Ch. 13. Lynn, 1st Ch. 5. Watertown, Wm. E. C. Stevens 25. Chicopee Falls Ch. 51. Worcester, Main St. S. Sch. 50. Barnardstown Ch. 4. Webster S. Sch. 14.90. Newton Centre, Soc. of Inq. Thos. Sem. 20. Cambridgeport, 1st Ch. Cambridge 1, 138.—\$3,000.82.

Church Edifice Fund.—Boston, Tremont Temple 169.70; Shawmut Ave. Ch. 50.50; Warren Ave. Ch. 50; 1st Ch. members 67; Dudley St. Ch. 55.75; Clarendon St. Ch. Members 150; South Ch. Members 22.50; Bethel Ch. 16.13; Charles St. Ch. Members 50. East Boston Ch. Collection 57.45. Framingham, Samuel Hill 50. Brighton Ch. Coll. 58.50. Reading Ch. Members 44.75. Arlington Ch. Members 52.25. Malden Ch. 45. Melrose Ch. 30. Somerville Ch. Members 31.18. Cambridge, Old Ch. Members 130; Worcester and Friends 60.50; North Ave. Ch. 30. Brookline Ch. Members 25. Charlestown, Friends 108.40.—\$1,608.04. Total, \$5,589.32.

RHODE ISLAND.—Westerly, 1st Ch. 30.97; Calvary Ch. in part 5. Centerville and Cranston Ch. 22.77. Valley Falls Ch. 5. Pawtucket Ch. 12. Pawtucket, Leg. of Lydia Carpenter, Thos. E. Lee, Esq. 2.000; Jennie A. Long 1. Point Judith, Mrs. John R. Brown 1. Warwick Neck, Shawmut Ch. 19. Providence, Friend 2. Bristol, 1st Ch. 18.82. Warren Ch. 60.75. Quinichish Ch. 7.40; Rev. T. C. Tingley and fam. 2.—\$2,501.50.

Freeborn's Fund.—Providence, G. D. Wilson 50; Stillman Welch 500. Central Falls S. Sch. 4.35; A Friend 5. Pawtucket, Mrs. B. A. Benedict 500.—\$700.35. Total, \$5,590.64.

CONNECTICUT.—Groton, Wm. A. Smith and wife 2; 1st Ch. 35. South Woodstock, Mrs. E. M. Dick 1; John Sawyer and wife 2. Rockyville, Mr. and Mrs. Wm. Butler and Friends 112. Stamford Ch. 400; Mrs. Dr. Lathrop 5. Easton, Mrs. A. Gregory and Miss C. Stillman 10. Meriden, E. B. Hart and fam. 100. New Britain Ch. 17.50. New Haven, 1st Ch. 175. Stratford, 1st Ch. 24. Bristol, A Friend 5. New Hartford, Andrew Clark 2.50; Ch. 11. Haddam Ch. 21. Southington, 1st Ch. in add. 100. Watford Ch. 7.25. Hartford, 1st Ch. 275. Deep River, E. E. L. Bristol, G. J. Bartholomew 1; J. A. Bartholomew 1. Branford, G. W. Jones 3; Capt. Thos. Smith 1. Norwalk Ch. 75. Yalesville, G. I. Mix 25. Torrville Ch. 10. Colchester Ch. 15. East Cornwall, per E. Fennell 2. Brookfield, "C. L. Putnam, Geo. M. Noyes 20. Wethersfield, 1st Ch. 5.62.—\$1,797.50.

Freeborn's Fund.—Newark, 1st Ch. S. Sch. 25. Putnam, Geo. H. Morse 100. Rockyville, Mr. and Mrs. Wm. Butler and Friends 12. South Norwalk, Judson Miss. Soc. of S. Sch. 25. Suffield, Louisa J. Hanchett 50. Mystic River, Albert Edgemoor 2. Stoughton, O. B. Grant 100.—\$774.50.

Church Edifice Fund.—Suffield, Louisa J. Hanchett 50. Hartford, 1st Ch. 30; Asylum Ave. Ch. 40; South Ch. 14.25.—\$108.25. Total, \$9,573.43.

NEW YORK.—New York City, A. J. E. 20 etc.; Manhattan Ch. 25; Madison Ave. Ch. 2.80; W. D. Murphy 100; First Ch. 21.